

A

REVIEW

OF THE

Affairs of FRANCE:

Purg'd from the Errors and Partiality of *News-Writers* and
Petty-Statefmen, of all Sides.

Tuesday, October 10. 1704.

I Am not justifying here the Honour of such Princes Proceedings, who fall upon their Neighbours, and begin Wars and Hostilities, without pretence of Quarrel, and without Declaring first their Resolution.

But for the Edification of those Gentlemen; who are willing the *Swedes* should ruin the King of *Poland*, because he Assaulted them without a just Ground; I would recommend to their consideration, how the *Hungarians* joyn'd with the *Turks*, in a War against the Emperor, under the obligation of a Solemn Peace, unbroken, and which had three Years yet to come, and without any ground of Complaint on the *Turks* behalf.

Nay, so openly, and against all Justice and Honour did the *Turks* break this Peace, that when afterwards the Losses and Destruction of the War, brought them to think their Priests at *Constantinople* exclaim'd against the injustice of it, and the Rabble Sacrificed those who had been the occasion of it; Declaring their great Prophet *Mahomet* was Angry at their beginning so Dishonourable a War; and *Teckely* himself was in no small danger among them upon this Account.

Yet I never read that our *Hungarians*, and who, some would have all call'd Protestants, made the least scruple of the *Turks* denying the Emperor this Ceremony, but treated his Imperial Majesty in all Cases, as if he was a Person with whom no Measures were to be observed, breaking all their Truces and Cessations, seizing

their Magazines, intercepting his Convoys, even when under Treaties and Capitulations.

So Partial is Mankind to the Interest or Party they Espouse; but God Almighty has all along declar'd his displeasure against their Proceedings; and if we may judge of these things by the Issue of Providence, 'tis very remarkable, That from this very time, the hand of Heaven appear'd visibly against them, in every thing they undertook; they were beaten on every occasion, and fled when few or none pursued; they were dispirited and disheartned, and the Blood of the Innocent *Moravians*, Massacred and Slaughter'd by the Merciless *Tartars*, whose Eruption was occasion'd by the before-nam'd Treachery, seem'd to haunt them, and call down Divine Vengeance upon them, which never ceas'd pursuing them, till it made them a *Hissing*, and a *By-word*; and their desolate abandon'd Prince, Count *Teckely*, driven out of his own Country, forsaken and betray'd by his Principal Confederates and Friends; made mean and unworthy Submissions to the Infidels for Bread; and after a Thousand Indignities, and unworthy Treatments receiv'd from the *Turks*, whose Cause he had espous'd, he saw himself entirely neglected, exil'd and forgotten, the *Turks* driven to the necessity of making Peace without him; his very Memory laid aside in his own Country, and his Name blotted out of common Remembrance in the World.

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I most readily allow, that the Justice of a Cause is not always to be found in the Success; and that the most Wicked Designs in the World have often been the most Prosperous, which is true in Publick Actions, and in Private Persons and Things. If the Success of Actions was a sufficient Testimony to their Justice, what must we say of all the Prosperous Mischiefs the World has groan'd under for so many Ages? What must be thought of the *Turks* supplanting the Christians in three and Fifty Kingdoms, or thereabouts, in *Asia* and in *Europe*? What must we say of Successful Rebellions, Pulling down Governments, Murdering or Banishing Monarchs, Invading Properties, Ruining Nations? What shall we say of the *Spaniards* in *America*, and in *Europe*, what of *France*?

But the Observation I make of the hand of Providence appearing against the *Hungarians*, is Calculated for the Reflection of those Gentlemen, who speaking of the ill Success of the King of *Poland*, tell us, God Almighty has visibly declar'd against him, and spoken, as it were, from Heaven, in a Language he ought to understand, That he disapprov'd of the vile Breach of Faith and Leagues, in the unjust Attempt made upon the *Swede* in *Livonia*.

If these Gentlemen will have the King of *Poland*'s ill Success be the Hand of Divine Justice, and the ill Success of the *Hungarians*, be only a chance of War, what a strange *Fack* of both sides will they make of Sovereign Providence?

God Almighty is most prodigiously affronted by this way of Arguing, for these Gentlemen can always have him on their side; if the *Poles* are beaten, they bring in Heaven fighting for the *Swedes*, and pursuing the Breaches of Leagues, with open and severe Justice; but when the same Justice pursues the *Hungarians*, for the very same, or worse Infidelity, Truce-breaking, bringing down the *Turks* in the depth of a profound 20 Years Peace, to Invade the Emperor without Declaring War, without pretence of Injury, or demand of Satisfaction, then they can make Providence Passive, and call all the Consequence Oppression and Persecution.

Religion is certainly the usefulest thing in the World, whether Honestly or Politickly considered; no Engine, no Artifice comes up to the Turns and Tricks of those that make use of it to carry on their Arguments. These Spiritual Engineers make Religion serve to so many Uses, and answer so many Ends, more than it was appointed for, that it gives a wonderful Testimony of its Divine Original, in that it is not quite

lost, stigmatiz'd and exploded, as the *Ignis fatuus* of Mankind, and the vilest *Legerdemain* in the World.

It would fill a Volume as big as *Spede's Chronicle*, or *Fox's Book of Martyrs*, to Record the Acts and Monuments of all those Heroes, who from the beginning, have made Religion an Engine of secret Devices, a Cloak to Villainous Pretences, and a Sham to hide the Devil in the Robes of an Angel of Light.

In this Head, Religion has been Accessary to all the Pride, Tyranny and Ambition of Princes, Rebellious and Popular Tumults of Subjects, Invasions and Depredations of Neighbours, Oppressions, Persecutions and Robberies in the World.

'Twould be endless to Remark how the *Romans* Persecuted the Christians, as Blasphemers of their Gods, Prophaners of their Temples, and Enemies to Religion: How the *Turks* hate the Christians as Enemies of *Mahomet*, and his Worship, which they call Religion: How the *Spaniards* Murder'd 40 Millions of *Indians* in *America*, to make way for the planting Religion; and how the *French* has banish'd or ruin'd 300000 Protestants, to Plant and Establish the Christian Catholick Religion.

Why does the *Swede* pursue the *Pole*, and let the *Muscovite* over-run his Hereditary Countries? Why does he Sacrifice his own Innocent Subjects, while he pushes on his *no Conquest* against King *Augustus*? 'Tis all for the sake of Religion, and to Plant Protestantism with the *Sword and the Gun*: Why does the *Hungarian* bring down 50000 *Tatars* into *Austria*, and why does he carry away 20000 poor Miserable Christians into Mahometan Slavery? Why break Truces and raise War without Declaring it? Why joyn the Cross and the Half-Moon, and League with *Mahomet* against their Master? Why do 15000 *Hungarians* betray their Trust, quit their Post, abandon their Charge, and go over to the *Turks*? 'Tis all for the Protestant Religion; 'tis all to Plant Religion in *Hungary*, and make War and Rebellion the Cause of God; *Abominable Fraud*! How black must be the Consciences, as well as Odious the Cause of such People, who cannot stand by the Merit of their own Proceedings, but must cover it with such a horrid Mantle, and Affront their Infinite Creator, to maintain the Attempts of Blood and Frauds of the worst Nature in the World?

Let the ends of Providence be what he pleases, we see he plainly began to abandon the *Hungarians* in this particular; and from that very Action of bringing the *Turks* down upon the Emperor

peror, God and Man forsook 'em, and they never look'd their Enemies in the Face with any Success after it.

Whatever Almighty Wisdom may do to Revive the Cause of Religion in *Hungary*, I know not; but this is plain, That from this time he deliver'd them into the hands of their Enemies, for above 20 Years, till we may modestly Compute that Generation pass'd away.

Our ensuing Papers shall give an Abridgement of the History of their Ruin, and then examine the Proceeding of the Present People of *Hungaria*, the Posterity of the old ones; whom, if we bring in under the same Confederacy with the *French*, as their Fathers were with the *Turks*, the World would see less cause to Espouse their Quarrel, than most People imagine.

ADVICE from the Scandal. CLUB.

THE promis'd Supplement to the Operations of the Society being now in the Press, the Readers are refer'd to the Publication, which will be on this Day Seven-night, and are oblig'd to take up a great deal of this Paper with Notices relating to several Persons concern'd in it.

First, the Author having been in the Country, and some Papers being mislaid, and others lost by an Accident; — the Gentleman who sent the Society a Poem upon the *Oxford* Address, is humbly desir'd to favour them with another Copy, and what Enlargement on that agreeable Subject he thinks proper.

The Gentleman who sent a Letter, and gave a Token to be inquir'd for by the Letters *W. L.* is desir'd to signify, if he is willing, the Answer should be publick; and also to take Notice, that the Author being out of Town has occasion'd the Delay to his Answer.

Another Gentleman, who gave us Reasons against Printing a Supplement; if he has kept a Copy of his Letter, is desir'd to transmit it to the Society; they having a particular Value for his Arguments, and being very willing to give him Satisfaction:

Another, who sent a Comical Relation of a Certain Treat at a Tavern, not far from *Guild-Hall*; wherein was a very Extraordinary Scene acted by the Stone-Cutter in *K——streets*.

The following Letter the Society have thought fit to Publish here, because it seeming to strike at the Justice of their Undertaking; which tho' they have often defended, yet they think themselves bound to protest by Arguments, or submit and lay it down.

Gentlemen,

I Desire your Answer to these following Queries:
First, Whether the Method taken, to expose Men in Publick Papers, is not in its Consequence

pernicious, and perfectly contrary to good Manners? Secondly, Whether you may not be impos'd upon either by the Malice of some, the Ignorance of others, or the Multiplicity of Business upon your Hands, which binders you from making an exact Scrutiny in the several Cases before you: So that the wisest and best of Men, may be render'd the Scorn of the Publick, and their Reputation expos'd to Scandal and Ridicule? Lastly, Whether it be not a very great Hardship upon any Gentleman, to be expos'd to the Publick, for a single Mis carriage; since the utmost Care to mend the Defect, and to be very correct for the future, can come to the Knowledge but of a few. Be pleas'd to answer this, in your Paper the first Opportunity, and you'll oblige, Gentlemen,

Your humble Servant,

B. F.

To the first of these Queries, the Society Oppose the Declaration made by them in the Introduction to their Work, in the very first Paper they began to Act in; wherein they told the World, they should always choose to Treat of Things, not of Persons, and have as Carefully kept to their profess'd Principle in that Clause, as possible, with this only Exception, Where the Criminal has taken Care, first to make himself so Publick, as that the Crime cannot go without the Person; or where it has been Committed in defiance of Law, Shame, and Publication, and in those Cases they humbly Answer in the Negative, it is neither of Pernicious Consequence, nor Contrary to good Manners.

To the Second they Answer, They may be impos'd upon, for they are not infallible; but to this they Reply, That as no Man is Answerable for more than is in his possible Power, they have always used the utmost Caution, and they appeal to those many Gentlemen, whose Letters

Letters and Relations have been unanswered by them, who may conclude 'tis for want of Satisfaction in the Particulars, and they have the good Fortune to find they Trespass very little that way.

To the last, they Answer No; supposing he here means of Printing, since the first Cautions of this Society were very Publick, and Authors had thereby Notice to look out: and Secondly, because they always give any Author time to Revise and Correct; and Lastly, frankly own the Ingenuity of such as do.

If these are not sufficient Answers to the Design of the Letter, the Writer is desir'd to Reply, and farther satisfaction shall be endeavoured for him.

The Recorder of a Certain City was summon'd before that Society; but the Hearing being very large, the Particulars are refer'd to the Supplement aforesaid.

The several Gentlemen who have sent Letters to the Society with Queries about the Engagement at Sea; are desir'd to take the continued Resolution of the Society, to avoid all Party Debates, as a Reason of their Silence in that Case. The Author heartily wishes there were no Parties nor Debates in this Nation; and while that cannot be obtain'd, would be glad all Parties would lay down private Piques and Reproaches, and Commence a Union of Charity and good Manners, if it cannot be obtain'd in Principle and Opinion.

WHEREAS the Author of this Paper has been, and still is in the Country, upon his Extraordinary and Lawful occasions; and some Persons maliciously and scandalously reported, and caus'd it to be Written in News-Letters, that he is absconded and fled from Justice.

He gives this Notice to all Persons whom it may Concern, That as he knows no guils, for which he has any occasion to fly; so as soon as ever he saw in the Written News, the Malice of the World, he took care to give Publick Notice to the Government where he is; and shall always be ready to shew himself to the Faces of his Enemies, let the occasion be what it will.

ADVERTISEMENTS are taken in by J. Matthews in Pilkington-Court in Little-Britain.

ADVERTISEMENTS.

There is now preparing for the Press,

AN Authentic History of Publick Transactions and Affairs in England and Abroad, from

the Restauration of King Charles II. (where my Lord Clarendon's third and last Volume ends) to the Year 1678. with the Characters of Bishops, Ministers of State, Commanders by Sea and Land, &c. and a large Account of the Chief Mannagers and Intrigues of the Discontented Party at Home, within that Period. Written in Latin by the Right Reverend Father in God, Samuel Parker, late Lord Bishop of Oxford, and Faithfully Translated from the Original M. S. by Samuel Parker, Gent. and will be Printed for George Sawbridge in Little-Britain.

AT the White Swan upon Snow Hill, over-against the Green Dragon Tavern, are made and sold the Newest fashion Flower-Pots for Gardens; Urns, Eagles, and Pine-Apples, to stand upon Posts of Large Gates; also large or small Figures, all made of hard Metall, much more durable than Stone, and cheaper; also Candle Moulds, fit to make Wax or Tallow Candles, from 1 in the Pound, to 20: There is also made Artificial Fountains, that Play Water from 1, 2, or 3 Foot, to 20 or 30 Foot high, 1, 2, 3, or 6 Hours together, without Repeating with the same Water; which Fountains or Engines may be made use of to extinguish Fire 40 or 50 Foot high, with a continued Stream, larger than the Common Fire-Engines.

*** * * A Doctor in Physick Cures** all the Degrees and Indispositions in Venereal Persons, by a most easie, safe, and expeditious Method; and of whom any Person may have Advice, and a perfect Cure, let his or her Disease be of the longest Date: He likewise gives his Advice in all Diseases, and prescribes a Cure. Dr. HARBOROUGH, (a Graduate Physician) in Great Knight-Riders-street, near Doctors Commons.

Lives English and Foreign: Containing the History of the most Illustrious Persons of our own and other Nations, from the Year 1559, to the Year 1690. By several hands; who have been assisted in the Work with many private Memoirs. In two Volumes in 8vo. The English Lives are, William Lord Burleigh, Sir Walter Raleigh, George Duke of Buckingham, Marquess of Montrose, Oliver Cromwel, Duke of Hamilton, General Blake, Duke of Albemarle, Earl of Shaftsbury, Duke of Monmouth. Printed for B. Took, at the Middle-Temple-Gate in Fleet-street, and W. Davis, at the Black-Bull in Cornhill, and sold by John Nutt near Stationers-Hall, 1704.

THere is now published Tully's two Essays of old Age, and Friendship, with his Paradoxes, and Scipio's Dream: Rendered into English, by Samuel Parker, Gent. London, Printed for George Sawbridge, at the Three Flour-de-Luces in Little-Britain, 1704.